

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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## The Life That Wins

BY DR. CHARLES G. TRUMBULL  
Late editor of the *Sunday School Times*

There is only one life that wins; and that is the life of Jesus Christ. Every man may have that life; every man may live that life.

I do not mean that every man may be Christlike; I mean something very much better than that. I do not mean that a man may always have Christ's help; I mean something better than that. I do not mean that a man may have power from Christ; I mean something very much better than power. And I do not mean that a man shall be merely saved from his sins and kept from sinning; I mean something better than even that victory.

To explain what I do mean, I must simply tell you a very personal and recent experience of my own. I think I am correct when I say that I have known more than most men know about failure, about betrayals and dishonorings of Christ, about disobedience to heavenly visions, about conscious fallings short of that which I saw other men attaining, and which I knew Christ was expecting of me. Not a great while ago I should have had to stop just there, and only say I hoped that some day I would be led out of all that into something better. If you had asked me how, I would have had to say I did not know. But, thanks be to His long-suffering patience and infinite love and mercy, I do not have to stop there, but I can go on to speak of something more than a miserable story of personal failure and disappointment.

The conscious needs of my life, before there came the new experience of Christ of which I would tell you, were definite enough. Three stand out.

1. There were great fluctuations in my spiritual life, in my consciousness of fellowship with God. Sometimes I would be on the heights spiritually; sometimes I



DR. CHARLES G. TRUMBULL

would be in the depths. A strong, arousing convention, a stirring, searching address from some consecrated, victorious Christian leader of men; a searching, Spirit-filled book, or the obligation to do a difficult piece of Christian service myself, with the preparation in prayer that it involved, would lift me up; and I would stay up — for a while — and God would seem very close and my spiritual life deep. But it wouldn't last. Sometimes by some single failure before temptation, sometimes by a gradual downhill process, my best experiences would be lost, and I would find myself back on the lower levels. And a lower level is a perilous place for a Christian to be, as the Devil showed me over and over again.

It seemed to me that it ought to  
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## Setting Type on "Prayer" Book

BY THE EDITOR

Dr. Oswald J. Smith Writing Introduction; 21 Chapters, Large Cloth Bound Book Over 1 1/2 Inches Thick, To Sell for Only \$1.25

The Brethren Publishing House at Elgin, Illinois, is now setting type on the new book, *Prayer, Asking and Receiving* by Editor John R. Rice. Galley proof on the first chapter has already been corrected and returned, and the linotype operator is working on other chapters. There are 21 chapters. After the type is all set, then it will be made up in pages and we will read proof again, page by page, on the entire 320 pages (estimated size). Then will come the press work; the giant press will print 32 pages at a time. When 10,000 sheets are printed, then the next 32 pages will be run. Then each sheet with its many pages will be folded on automatic folding machines. They will be gathered in "signatures" and sewed in the proper order. Meanwhile the binders board for the covers will be cut, the cloth will be cut to size and glued to the boards, then the cover will be stamped with the title, publisher, etc., in gold. (Gold on royal blue cloth is very pretty). Then the book will be bound, the cloth bound cover glued to the fly leaves and back. Then the jacket will be printed from plates we have already prepared, the jackets put on the books, and the books will be wrapped, probably five to a package, for shipment to us and for storage. We expect the book to be ready in a few weeks, probably five or six weeks.

Dr. Oswald J. Smith of the People's Church of Toronto, Canada, internationally known evangelist and missionary leader, is writing the introduction for which we are very grateful.

### Contents of the New Book

We believe readers will be interested in the contents of the new book. Table of contents follows.

Introduction by Dr. Oswald J. Smith  
Author's Foreword

### Chapter Titles

1. A Prayer-Hearing God
2. Why Pray?
3. Prayer Is Asking
4. The Answer to Prayer Is Receiving
5. Praying for Daily Bread
6. Asking Bread for Sinners
7. Praying for Healing
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9. Praying for Anything and Everything You Want
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11. Definite Praying
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13. Just Pray!
14. Praying Through
15. Why Fast and Pray?
16. Big Prayers to an Almighty God
17. Does God Work Miracles Today?
18. Miracles Today, Cont'd
19. Hindrances to Prayer
20. Hindrances to Prayer, Cont'd
21. The Sin of Prayerlessness

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Indices

### A Remarkable Publishing Feat

When you see this new book of 320 pages or more, size 8 x 5 1/2 inches, bound in beautiful blue cloth, stamped in gold and wrapped in an  
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## THE NEED OF HOLY SPIRIT EMPOWERED WITNESSES

BY REV. CHARLES E. FULLER

(Sermon preached Sunday night, June 7, 1942, on Old Fashioned Revival Hour Broadcast. Stenographically reported.)

Turn to chapter one of this wonderful book, the book of Acts. I am going to speak on the need of Holy Spirit empowered witnesses, a message that is right out of my heart to you.

Every book in the Bible has a key, and once we find that key, that particular book can be opened and we can walk in and enjoy the good things.

In Matthew it is the kingship of Christ; Mark shows Jesus as a servant and obedience is the key thought. In Luke it is the Son of Man—"The Son of Man came to seek and to save that which is lost." And in John it is the Son of God—"These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). Now the Book of Acts, the first chapter, verse 8 is the key that unlocks this wonderful book: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Read, re-read and memorize that eighth verse of the first chapter, and there you will find the key that unlocks these twenty-eight chapters.

The book of Acts centers around three Holy Spirit empowered per-



REV. CHARLES E. FULLER

sons. I want you to jot this simple outline down on the fly leaf of your Bible:

Chapters 1 through 7 — Peter's ministry to the Jews.

Then Chapter 8 — Philip's ministry to Samaritans.

Chapters 13 through 28 — Paul's  
(Continued on page two)

## 13 Reported Saved Through Sword of the Lord Literature Last 2 Weeks

BY THE EDITOR

Last week letters came from three people saved, they said, thru the sermon on *Hell: Fable, Fiction, or Fact*, by Evangelist Porter L. Barrington. Another letter came from a person claiming Christ after reading the 68 page pamphlet, *Bible Facts About Heaven*, and three decision slips came from the booklet, "What Must I Do to Be Saved?"

That made seven reports coming to us last week of people saved through our literature.

This week we have had a letter from one who claimed Christ as Saviour after reading the editor's sermon on "Almost Persuaded," published in *The Sword of the Lord* last January, one from a lady saved through the booklet, *Bible Facts About Heaven*, and four saved, they reported, through the booklet, "What Must I Do to Be Saved?"

A young lady in a time of deep personal disappointment, looking through her keepsakes, found the booklet, *Bible Facts About Heaven*, given by a beloved Sunday School teacher. Reading it she found Christ and wrote to tell us.

A young man wrote a nice letter, told how he read the booklet, "What Must I Do to Be Saved."

He said, "I read it and found my Saviour." He enclosed the decision slip from the booklet properly signed and ordered 100 copies to give to his many unsaved friends, he said.

We believe no Christian paper in America reports so many souls saved through its gospel messages, and how we thank God for His mercies on *The Sword of the Lord*! Its life-transforming messages would bless any home. Don't you want to subscribe for others who would be interested in reading this fervent evangelistic Christian paper each week? The subscription price is \$1.00 a year.

*Bible Facts About Heaven* is a beautiful 68 page book, 8 chapters, of which we have printed 65,000 copies in two years, with art Crystallon cover, and sells for 25c a copy or 5 for \$1.00.

"What Must I Do to Be Saved?" will be sent free on request, or you may buy copies for approximate printing and mailing cost, \$1.00 a hundred. It is a 24 page sermon on the plan of salvation, is very simple and plain.

Write us.  
Sword of the Lord Publishers  
145 N. Hale St., Wheaton, Illinois

## "Wilt Thou Be Made Whole?"

BY EVANGELIST JOHN R. RICE

(Preached on Christian Business Men's program, WJJD, Chicago, August 24, 1942. Broadcast from Grand Opera House, Mechanically recorded.)

In John, chapter 5, we will begin reading with verse 1: "After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath."

There are a number of wonderful lessons in this attractive story. You know the Bible is the most thrilling book in the world because the stories are true and they really happened, and in this case truth is stranger than fiction.

Here at a pool called the market pool or the sheep pool or the pool of Bethesda was a great number of poor people. They were powerless, they were paralytic, and they were blind people, and they were lame people and people that couldn't walk at all and couldn't help themselves. And among these

was a man who for thirty-eight years hadn't walked a step. For thirty-eight years pitifully helpless he lay there. Perhaps he was carried there and left and people brought him food as they bring to a beggar. At any rate, for thirty-eight years this man had lain, and Jesus came along and said, "Wilt thou be made whole?" He said, "Lord, I don't have anybody, I can't get anybody to put me into the pool, I can't do it." And Jesus  
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## Holy Spirit Empowered Witnesses

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ministry to the Gentiles.

Chapters 9 through 12 are transitional, that is, in between, telling us the events in between Philip's and Paul's ministry. Did you notice that three persons whose names begin with the letter "P" unlock the book of Acts? The thought centers around three Holy Spirit empowered men; Peter's ministry to the Jews, chapters 1 through 7; Philip's ministry to Samaritans, chapter 8; Paul's ministry to the Gentiles, chapters 13 through 28. I am giving this for the benefit of new converts, that they, too, may become Holy Spirit empowered and be sent out as firebrands across the country to be soul winners. Now Peter is a witness unto the Lord Jesus Christ in Jerusalem, Philip a witness in Samaria, and Paul a witness to the uttermost part of the earth. That is a birds-eye view of the book of deeds and action, the book of Acts.

Now let's begin right at verse 1 of chapter 1 and find out what the Word teaches. This is the way to learn about God's Word, to become saturated with the Word, to let the Word of God dwell in you richly, and maybe to minister. You take a book verse by verse and just meander through into green pastures, beside still waters, meditating day and night, taking time to be holy, taking time to study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the Word of Truth. There is so much deceitful handling of the Word of God these days.

Now in verses 1 and 2 here, we here find out by comparing these two verses with the opening verse of the gospel of Luke, that Luke, the beloved physician, was the human agency through which the Holy Spirit wrote the book of Acts. I want to stop and say this. All Scripture is given by divine inspiration, God-breathed. That is why this Book is above all books, that is why it has been the best seller through the ages. Millions of copies of the book have been put into all languages. It is God-breathed. All Scripture, from Genesis to Revelation, is God-breathed. And God spake through holy men of old. They were carried along by the Holy Spirit. And God, speaking through Luke, the beloved physician, wrote the book called the Acts of the Apostles.

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach." Now notice the second verse: "Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen."

Please note this verse 2. It is very important. This book is not so much the Acts of the Apostles themselves but rather the Acts of the risen, glorified Christ through His apostles, in the power of the Holy Spirit, "after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen." And now I read in the second chapter that Peter, standing up at the day of Pentecost preached, and I read that three thousand precious souls were added to the church. It was Christ speaking through Peter. And when I read about Philip going down to Samaria and the whole city turning to the Lord with great joy, it was Christ speaking through Philip. When I read about Paul going on his missionary journeys — some places where he went there was a riot, they either had a riot or a revival — it was Christ speaking through Paul.

Notice, verse 2 tells us Christ

### THE SWORD OF THE LORD

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EVANGELIST JOHN R. RICE  
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had given commandments unto whom He had chosen. And Peter and Philip and Paul were chosen. A little bit later we read about Paul, that Jesus said to Ananias of him, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake." Listen, fellow pastor, has God chosen you? Or have you chosen the preaching field simply as a profession? God help you if you have chosen it as a profession! If you have not been chosen by God and broken, your work is simply a profession and not one of a passion for the souls of lost men and women.

I will not give you the name of the place or any special details of this, but in one meeting held several months ago — my, how God marvelously moved in that service! I noticed to my left, standing up front close to the platform, a very well-dressed, fine, intellectual looking man. He would hardly take his eyes off me. When I gave the invitation at the close he was the first to come forward. He took me by my hand and said, "Brother Fuller, may I say something to you?" I got down off the platform and I found out he was a minister, a preacher, in a big denomination, and he told me this: "I have been preaching for twenty years, and I realize I have not been preaching the gospel. I have not really been converted. And God helping me, tonight I am going to accept Jesus Christ as my personal Saviour and preach the gospel and become a chosen vessel for Him. God is speaking to me," he said, and my, how he poured out his heart and asked God to forgive him. And when he went out at the close of the service, he said, "I will try to redeem those twenty years I have been preaching moral essays and moral precepts and not the Word of God."

If chosen, friend of mine, you are His ambassador, and if you are His ambassador then yield, for it is then that Christ will speak through you, conviction will be brought to pass, and souls will be saved. If not chosen, your ministry will become formal and cold and powerless. So I say, wake up, oh fellow pastor and fellow preacher, and be filled, empowered with the Holy Spirit and souls will be saved. The great need of the church in the closing days of this dispensation of grace is for Holy Spirit empowered preachers, evangelists, teachers, and Christian workers.

Now in verses 3 to 11 we have an outline of events from the resurrection of Christ to His ascension. I haven't time to go into all of it, but will speak upon one point. In verse 3 we have a plain, simple direct evidence of the bodily resurrection of Christ. Couple that with the fifteenth chapter of I Corinthians, for there in that chapter you will find an enlarging of verse 3 of Acts, chapter 1. And in verses 4 to 8 three things are taught. I am giving you a simple outline in order to help you in the days to come. In verses 4 to 8 first of all, we have the distinction between receiving the Holy Spirit and the empowering work of the Holy Spirit, and then we have the distinction between the church of Christ and the kingdom of Israel. Oh, rightly divide the Word and know the difference between Jew and Gentile and church and you will not be carried about by every wind of doctrine or be confused on the teaching of the kingdom. Then we find a distinction between the evangelism of the world and the conversion of the world in verse 8. Just this one thing, the distinction between receiving the Holy Spirit and the empowering of the Holy Spirit. Will you listen to me carefully. Oh, this teaching is so needed. In Romans 8:9 we find these words, and I want you to give your best and closest attention, "If any man have not the Spirit of Christ, he is none of his." Now that is foundational. I don't care who you are, what rating you may be, what social position you may have; you may be a member of the leading church in your town, you may be one of the officers of that church, you may be a pastor, but if you do not have the spirit of Christ dwelling in you, you do not belong to the Lord Jesus Christ, you are not a new creation, you are not a believer, you are not

a member of the household of faith. For "he that believeth on the Son of God hath the witness in himself" (I John 5:10). "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). And if you have that witness in your heart of the indwelling of the Holy Spirit, witnessing to the fact that you are born again, then on the authority of God's Word, you are a new creation in Christ Jesus, and the Holy Spirit is indwelling you. Now if any man have not the Spirit of Christ, he is none of His. And all believers have the Holy Spirit but not all believers are empowered of the Holy Spirit for service. Now that is very important. Oh, how unusual it is to find a man empowered with the Holy Spirit! Instead of being out of the usual, it should be the usual in the church of Christ to be filled, empowered with the Holy Spirit.

First Corinthians speaks of two classes of believers. Some may not agree with it, but it is God's Word. That is all I stand on the Old Fashioned Revival Hour. There are two classes of believers, the carnal and the spiritual. And Paul was saying to the Corinthian believers, sanctified of our Lord Jesus Christ, "I can't give you meat for you are yet carnal, alien, have division, strife, contentions; you are strangers, living on the plane of the earthly and the self-life. I can't give you meat as spiritual Christians can take." The carnal is the one who has the Spirit indwelling him but the Spirit does not possess him and empower him. And the spiritual — oh, I wish every member, and friend listening in over this vast coverage would become in the class of the spiritual. They are described as follows in Romans 8:14, "For as many as are led by the Spirit of God (dead to self and being gently led by the Spirit of God), they are the sons of God," that is, they have passed from babyhood, from children who continue to follow carnal nature, and have become mature, strong warriors for God, no longer children tossed to and fro but grounded and rooted Christians.

There is sometimes a time element between conversion, when you receive the Holy Spirit, and the empowering work of the Holy Spirit. That was true in my own life. I was saved in 1917, but not until about 1919, some two years later, did I become filled and empowered with the Holy Spirit. And sometimes at conversion young converts see their need, and thru the teaching of faithful preachers, they are empowered with the Spirit, and they go out like firebrands. There was a time element in between the disciples receiving the Holy Spirit and becoming empowered with the Holy Spirit. We read in John 20, there in the upper room, that Jesus, after His resurrection, came into the room, the doors being shut and said, "Peace be unto you. As my Father sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." And then in Acts He tells them to tarry in Jerusalem, until ye be endued with power from on high."

I want to read a verse in Luke: "And he said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

And then in Acts he tells them to tarry and not depart from Jerusalem, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." And when you turn to the second chapter, you read about that empowering on the day of Pentecost. O listen, powerless church of Christ in some sections, you are just as powerful as the individuals of the church are powerful. I believe with all my heart that there is going to be the greatest opportunity of all times for missionary workers at the close of this present war, and we are going to need Holy Spirit empowered messengers as never before, to wind up the day of grace and to complete the body of Christ.

So He said to these early disciples after He had breathed upon

## The Life That Wins

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be possible for me to live habitually on a high plane of close fellowship with God, as I saw certain other men doing, and as I was not doing. Those men were exceptional, to be sure; they were in the minority among the Christians whom I knew. But I wanted to be in that minority. Why shouldn't we all be, and turn it into a majority?

2. Another conscious lack of my life was in the matter of failure before besetting sins. I was not fighting a winning fight in certain lines. Yet if Christ was not equal to a winning fight, what were my Christian beliefs and professions good for? I did not look for perfection. But I did believe that I could be enabled to win in certain directions habitually, yes, always, instead of uncertainly and interruptedly, the victories interspersed with crushing and humiliating defeats. Yet I had prayed, oh, so earnestly, for deliverance; and the habitual deliverance had not come.

3. A third conscious lack was in the matter of dynamic, convincing spiritual power that would work

them and placed them into the body of Christ, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

Do you feel your lack of power? Are you the carnal type of Christian, living for self, living on the low level, the earthly view, without vision of a lost and dying world? There are millions outside of Christ, dead in trespasses and in sin. How shall they hear except there be a preacher and how shall they hear the Word unless the preacher give it in the empowering of the Holy Spirit? Listen to me young people, wherever you may be, God is calling for workers. The field is white unto harvest and the laborers are few. But don't try to go out in your own strength. Don't go out just from humanitarian points of view. But go out because Christ died for the sins of many, and He has left the preaching of the gospel of reconciliation to us who are in Christ, and He wants us to go out empowered — not I, but Christ — to bring forth the fruit of holiness, to bring forth fruit in season, to bring forth the fruit of the Spirit which is love, joy, peace, longsuffering.

How can you become filled and empowered with the Spirit? Well, here it is just on a nutshell. How can it be done? "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this age: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Do you get it? God wants messengers, but best of all, He wants them empowered, to send out as firebrands.

Let us pray.

PRAYER: Our Father, we all know we can't meet the evil One, and the forces of evil in our own strength. We are so helpless, but Thou art all-powerful. We thank Thee Thou hast provided the empowering through the Holy Spirit, but it comes through the yielding on the part of those members of the body of Christ. May thousands yield, and may we have empowered teachers, Sunday school superintendents, pastors' assistants and preachers all over the country, until a revival literally breaks out to the four corners of the earth. For we ask it in His name, and for His sake. Amen.

Friends as we come to a close, do you have the witness that you have passed from death unto life, that you have become a new creation in Christ Jesus? If not, why not? God is not willing that any should perish, but that all should come to repentance. And if you will look up NOW into the Father's face and say, "Lord, be merciful to me a sinner," He will take you into the household of faith, and then the moment you receive Him as your own personal Saviour, will you not pray to become empowered and be real witnesses?

miracle changes in other men's lives. I was doing a lot of Christian work — had been at it ever since I was a boy of fifteen. I was going through the motions — oh, yes. So can anybody. I was even doing personal work — the hardest kind of all; talking with people, one by one, about giving themselves to my Saviour; *But I wasn't seeing results.* Once in a great while I would see a little in the way of result, of course; but not much. I didn't see lives made over by Christ, revolutionized, turned into firebrands for Christ themselves, because of my work; and it seemed to me I ought to. Other men did, why not I? I comforted myself with the old assurance (so much used by the Devil) that it wasn't for me to see results; that I could safely leave that to the Lord if I did my part. But this didn't satisfy me, and I was sometimes heartsick over the spiritual barrenness of my Christian service.

About a year before, I had begun, in various ways, to get intimations that certain men to whom I looked up as conspicuously blessed in their Christian service seemed to have a conception or consciousness of Christ that I did not have — that was beyond, bigger, deeper than any thought of Christ I had ever had. I rebelled at the suggestion when it first came to me. How could anyone have a better idea of Christ than I? (I am just laying bare to you the blind, self-satisfied workings of my sin-stunted mind and heart.) Did I not believe in Christ and worship Him as the Son of God and one with God? Had I not accepted Him as my personal Saviour more than twenty years before? Did I not believe that in Him alone was eternal life, and was I not trying to live in His service, giving my whole life to Him? Did I not ask His help and guidance constantly, and believe that in Him was my only hope? Was I not championing the very cause of the highest possible conception of Christ, by conducting in the columns of "The Sunday School Times" a symposium on the Deity of Christ, in which the leading Bible scholars of the world were testifying to their personal belief in Christ as God? All this I was doing: how could a higher or better conception of Christ than mine be possible? I knew that I needed to serve Him far better than I had ever done; but that I needed a new conception of Him I would not admit.

And yet it kept coming at me, from directions that I could not ignore. I heard from a preacher of power a sermon on Ephesians 4: 12, 13; "Unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fullness of Christ"; and as I followed it I was amazed, bewildered. I couldn't follow him. He was beyond my depth. He was talking about Christ, unfolding Christ, in a way that I admitted was utterly unknown to me. Whether he was right or wrong I wasn't quite ready to say that night; but if he was right, then I was wrong.

Later I read another sermon by this same man on "Paul's Conception of the Lord Jesus Christ." As I read it, I was conscious of the same uneasy realization that he and Paul were talking about a Christ whom I simply did not know. Could they be right? If they were right, how could I get their knowledge?

One day I came to know another minister whose work among men had been greatly blessed. I learned from him that what he counted his greatest spiritual asset was his habitual consciousness of the actual presence of Jesus. Nothing so bore

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# The Life That Wins

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him up, he said, as the realization that Jesus was *always* with him in actual presence; and that this was so, independent of his own feelings, independent of his deserts, and independent of his own notions as to how Jesus would manifest His presence. Moreover, he said that Christ was the home of his thoughts. Whenever his mind was free from other matters, it would turn to Christ; and he would talk aloud to Christ when he was alone — on the street, anywhere — as easily and naturally as to a human friend. So real to him was Jesus' actual presence.

Some months later I was in Edinburgh, attending the World Missionary Conference, and I saw that one whose writings had helped me greatly was to speak to men Sunday afternoon on "The Resources of the Christian Life." I went eagerly to hear him. I expected him to give us a series of definite things that we could do to strengthen our Christian life; and I knew I needed them. But his opening words showed me my mistake, while they made my heart leap with a new joy. What he said was something like this:

"The resources of the Christian life, my friends, are just — Jesus Christ."

That was all. But that was enough. I hadn't grasped it yet; but it was what all these men had been trying to tell me. Later, as I talked with the speaker about my personal needs and difficulties, he said, earnestly and simply, "Oh, Mr. Trumbull, if we would only step out upon Christ in a more daring faith, He could do so much more for us."

Before leaving Great Britain I was confronted once more with the thought that was beyond me, a Christ whom I did not yet know, in a sermon that a friend of mine preached in his London church on a Sunday evening in June. His text was Philippians 1:21: "To me to live is Christ." It was the same theme — the unfolding of "the life that is Christ," Christ as the whole life and the only life. I did not understand all that he said, and I knew vaguely that I did not have as my own what he was telling us about. But I wanted to read the sermon again, and I brought the manuscript away with me when I left him.

It was about the middle of August that a crisis came with me. I was attending a young people's missionary conference, and was faced by a week of daily work there for which I knew I was miserably, hopelessly unfit and incompetent. For the few weeks previous had been one of my periods of spiritual let-down, not uplift, with all the loss and failure and defeat that such a time is sure to record.

The first evening that I was there a missionary bishop spoke to us on the Water of Life. He told us that it was Christ's wish and purpose that every follower of His should be a wellspring of living, gushing water of life *all the time* to others, not intermittently, not interruptedly, but with continuous and irresistible flow. We have Christ's own word for it, he said, as he quoted, "He that believeth on me, from within him shall flow rivers of living water." He told how some have a little of the water of life, bringing it up in small bucketfuls and at intervals, like the irrigating water-wheel of India, with a good deal of creaking and grinding; while from the lives of others it flows all the time in a life-bringing, abundant stream that nothing can stop. And he described a little old native woman in the East whose marvelous ministry in witnessing for Christ put to shame those of us who listened. Yet she had known Christ for only a year.

The next morning, Sunday, alone in my room, I prayed it out with God, as I asked Him to show me the way out. If there was a conception of Christ that I did not have, and that I needed because it was the secret of some of these other lives I had seen or heard of, a conception better than any I had yet had, and beyond me, I asked God to give it to me. I had with me the sermon I had heard, "To me to live is Christ," and I rose from my knees and studied it. Then I prayed again. And God, in His long-suffering patience, forgiveness and love, gave me what I asked for. He gave me a new Christ — wholly new in the conception and consciousness of Christ that now became mine.

Wherein was the change? It is hard to put it into words, and yet it is, oh, so new, and real, and wonderful, and miracle-working in both my own life and the lives of others.

To begin with, I realized for the first time that the many references throughout the New Testament to Christ in you, and you in Christ, Christ our life, and abiding in Christ, are literal, actual, blessed fact, and not figures of speech. How the 15th chapter of John thrilled with new life as I read it now! And the 3rd of Ephesians, 14 to 21. And Galatians 2:20. And Philippians 1:21.

What I mean is this: I had always known that Christ was my Saviour; but I had looked upon Him as an external Saviour, one who did a saving work for me from outside, as it were; one who was ready to come close alongside and stay by me, helping me in all that I needed, giving me power and strength and salvation. But now I knew something better than that. At last I realized that Jesus Christ was actually and literally within me; and even more than that: that He had constituted Himself my very life, taking me into union with Himself — my body, mind, and spirit — while I still had my own identity and free will and full moral responsibility. Was not this better than having Him as a helper, or even than having Him as an external Saviour: to have Him, Jesus Christ, God the Son, as my own very life? It meant that I need never again ask Him to help me as though He were one and I another; but rather simply to do His work, His will, in me, and with me, and through me. My body was His, my mind was His, my will His, my spirit His; and not merely His, but literally a part of Him; what He asked me to recognize was, "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me." Jesus Christ had constituted Himself my life — not as a figure of speech, remember, but as a literal, actual fact, as literal as the fact that a certain tree has been made into this desk on which my hand rests. For "your bodies are members of Christ"; and "ye are the body of Christ."

Do you wonder that Paul could say with tingling joy and exultation, "To me to live is Christ"? He did not say, as I had mistakenly been supposing I must say, "To me to live is to be Christlike," nor, "To me to live is to have Christ's help," nor, "To me to live is to serve Christ." No; he plunged through and beyond all that in the bold, glorious, mysterious claim, "To me to live is Christ." I had never understood that verse before. Now, thanks to His gift of Himself, I am beginning to enter into a glimpse of its wonderful meaning.

And that is how I know for myself that there is a life that wins: that it is the life of Jesus Christ; and that it may be our life for the asking, if we let Him — in absolute, unconditional surrender of ourselves to Him, our wills to His will, making Him the Master of our lives as well as our Saviour — enter in, occupy us, overwhelm us with Himself, yea, fill us with Himself "unto all the fullness of God."

What has the result been? Did this experience give me only a new intellectual conception of Christ, more interesting and satisfying than before? If it were only that, I should have little to tell you today. No; it meant a revolutionized, fundamentally changed life, within and without. If any man be in Christ, you know, there is a new creation.

Do not think that I am suggesting any mistaken, unbalanced theory that, when a man receives Christ as the fullness of his life, he cannot sin again. The "life that

is Christ" still leaves us our free will; with that free will we can resist Christ; and my life, since the new experience of which I speak, has recorded sins of such resistance. But I have learned that the restoration after failure can be supernaturally blessed, instantaneously, and complete. I have learned that, as I trust Christ in surrender, there need be no fighting against sin, but complete freedom from the power and even the desire of sin. I have learned that this freedom, this more than conquering, is sustained in unbroken continuance as I simply recognize that Christ is my cleansing, reigning life.

The three great lacks or needs of which I spoke at the opening have been miraculously met.

1. There has been a fellowship with God utterly differing from and infinitely better than anything I had ever known in all my life before.

2. There has been an utterly new kind of victory, victory-by-freedom, over certain besetting sins — the old ones that used to throttle and wreck me — when I have trusted Christ for this freedom.

3. And, lastly, the spiritual results in service have given me such a sharing of the joy of Heaven as I never knew was possible on earth. Six of my most intimate friends, most of them mature Christians soon had their lives completely revolutionized by Christ, laying hold on Him in this new way and receiving Him unto all the fullness of God. Two of these were a mother and a son, the son a young businessman twenty-five years old. Another was the general manager of one of the large business houses in Philadelphia. Though consecrated and active as a Christian for years, he began letting Christ work out through him in a new way into the lives of his many associates, and of his salesmen all over the country. A white-haired man of over seventy found a peace in life and a joy in prayer that he had long ago given up as impossible for him. Life fairly teems with the miracle-evidences of what Christ is willing and able to do for other lives through anyone who just turns over the keys to His complete indwelling.

Jesus Christ does not want to be our helper; He wants to be our life. He does not want us to work for Him. He wants us to let Him do His work through us, using us as we use a pencil to write with — better still, using us as one of the fingers on His hand.

When our life is not only Christ's, but Christ, our life will be a winning life; for He cannot fail. And a winning life is a fruit-bearing life, a serving life. It is after all only a small part of life, and a wholly negative part, to overcome; we must also bear fruit in character and in service if Christ is our life. And we shall — because Christ is our life. "He cannot deny himself," He "came not to be ministered unto, but to minister." An utterly new kind of service will be ours now, as we let Christ serve others through us, using us. And this fruit-bearing and service, habitual and constant, must all be by faith in Him; our works are the result of His Life in us; not the condition, or the secret, or the cause of that Life.

The conditions of thus receiving Christ as the fullness of the life are simply two — after, of course, our personal acceptance of Christ as our Saviour — through His shed blood and death as our Substitute and Sin-Bearer — from the guilt and consequences of our sin.

1. Surrender absolutely and unconditionally to Christ as Master of all that we are and all that we have, telling God that we are now ready to have His whole will done in our entire life, at every point, no matter what it costs.

2. Believe that God has set us wholly free from the law of sin (Rom. 8:2) — not *will* do this, but *has* done it. Upon this second step, the quiet act of faith, all now depends. Faith must believe God in entire absence of any feeling or evidence. For God's word is safer, better, and surer than any evidence of His word. We are to say, in blind, cold faith if need be, "I know that my Lord Jesus is meeting all my needs now (even my need of faith), because His grace is sufficient for me."

And remember that Christ Himself is better than any of His blessings; better than the power, or the victory, or the service, that He grants. Christ creates spiritual

# "Wilt Thou Be Made Whole"

(Continued from page one)

said, "Get up, and take up your bed and go home!" And he did! That's a strange story, isn't it?

## A Sinner Is Powerless

Now, I want you to notice first of all that he was impotent, or powerless. Isn't that a good picture of all of us human beings? You know we are a proud and haughty race, we think we are the stuff, we are the cat's eyebrows. But the truth of the matter is that when it comes to a showdown we can't handle anything. We are impotent and helpless. You know I've thought so many times: you take the finest doctor and he dies just like anybody else. People go to him for advice and counsel about their health, and yet he dies like anybody else. Consider the dentist who advises everybody else, "Be sure to brush your teeth. Uh-huh, you have a nice set of teeth if you'd take care of them." And he scares you the best he can. And then that dentist has his teeth decay, too, and now and then has a gold tooth or synthetic filling. And you may consider the educator and the judge on the bench that enforces the law. The educator's boy may flunk out in school and the judge's boy may land in the penitentiary. Isn't it a strange thing? We are impotent people after all. We are poor, weak, sinful, helpless people. That is the way we are about our bodies; we are equally so about our characters.

You know there was a very foolish, a very silly kind of a poem that went the rounds, it was all the rage for awhile.

"I am the master of my fate,  
I am the captain of my soul."  
That sounds very much like the devil when he said, "I'll put my throne above the stars of God." But the trouble with it is, it is not so. There is not any man living who is the master of his fate. You can't make one hair white or black. You can't add one inch to your stature. You can't make your heart beat another time when it quits. You just can't control yourself, nor fate, nor the things that surround you at all. You are poor, helpless, impotent, aren't you?

And so it is about our souls. Some people have an idea that man is climbing upward in the night, that he is knocking at God's door, he is growing more godlike century by century. How foolish that is if you know the human race. How foolish! That is the thought of an ignoramus. That is the thought of a fool that never studied history. That is the thought of somebody who doesn't have two eyes in his head and half brains behind them. I tell you now, we are a poor impotent people, we are blind and we are helpless and we are impotent as were those here this day.

## Lost People Need Jesus, Not Men Nor Things

Came to such people as that Jesus came. You know, the Saviour just loved to go where people were in trouble.

Not long ago somebody asked me about funerals, and I said, "Well, I go, and I go gladly every time I'm invited to preach. And I do it without money and without price to preach anybody's funeral or help anybody I can get to. But," I said, "I never go to funerals unless I'm needed, because it's depressing and sad. I can't bring that body back to life that is in the casket. If I can be of comfort to those that are left, all right; but it is depressing to look down into

power; but Christ is better than that power. He is God's best; He is God; and we may have this best: we may have Christ, yielding to Him in such completeness and abandonment of self that it is no longer we that live, but Christ liveth in us. Will you thus take Him? (This address was given at the National Convention of the Presbyterian Brotherhood of America, 1911, held in the Washington and Compton Avenue Presbyterian Church, St. Louis, Missouri, of which Dr. James H. Brooks was for many years pastor. It is printed in tract form and may be secured from The Sunday School Times Company, Philadelphia, for 2c each, 20c a dozen, \$1.50 a hundred, postpaid. It is used by permission.)

an open grave. And so I don't go. I go to hospitals when I'm needed to see somebody when I can get time for it, but I don't just wander around because I like to hear the people groaning and because I like to smell the chloroform and the other things like that, no.

But the Lord Jesus! He likes to go where people are in trouble. When He met the funeral procession of the son of the widow of Nain, He just stopped the whole thing and said, "Young man, get up and go home with your mother." And he did.

And Jesus walked down to this place where a great multitude of poor, sick, troubled people were. He said to a man, "Will you be made whole? Will you be made whole?" Isn't that a strange question? And I want you to notice what the man said. The fellow said, "Well, I don't have any man to

(Continued on page four)

# Setting Type on "Prayer" Book

(Continued from page one)

expensive jacket, you will wonder how such a book can be printed in the first edition for \$1.25. Some older books which have run many thousands of copies on which the type was set and the plates were made and original expenses of setting up the book were met by expensive first editions can now be sold at cheaper prices. But where can you find a book of this size and quality to sell in the first edition for only \$1.25?

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Two of the best-known publishing businesses in America wanted the book, but would have sold it at no less than \$2.00 a copy, and so we published it ourselves so we could make it at the lower price.

But remember the new book will compare in lovely printing, fine book paper, neat binding and beautiful jacket with the books of the most expensive publishers in America.

We covet the prayers of our friends that this book may be blessed to tens of thousands of hearts. Oh, may God teach His people to pray!

Soon we will be ready to announce for sale this new book, PRAYER, ASKING AND RECEIVING.

"I want to share my joy with you. I had grown cold and drifted from my God a few weeks ago. But I got the book, 'And God Remembered . . . ' which I started to read and God wonderfully started dealing with me. Then this morning thru a radio message I surrendered my all to Jesus. And then at noon my husband came and handed me the little paper, *The Sword of the Lord* which I was so wishing for at that time, cause somehow I just felt it had a message in it for me. But it usually came at the end of the week but to my surprise it came this morning. And so after my husband left for work again I sat down and opened it. Oh! What a joy when I saw the words in large print 'Just Pray.' As I read it, it filled my soul with new joy and strength. . . . I don't know what I'd do without *The Sword of the Lord*." —Mrs. Otto Zingelmann, Wetoka, South Dakota.

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## "Wilt Thou Be Made Whole"

(Continued from page three)

help me into the water." He was thinking about that. You know, people are always thinking, "Well, if I could get some man to help me," "If I had a little more money," or "If I had a better education," or "If I could get somebody to give me a boost," or "If I had some pull," etc. Some man will say, "Well, if I can get hold of myself, I will quit my drinking." Some woman says, "Well, I have made a terrible mess out of my life. I married one guy and couldn't get along with him; I believe I'll marry another one and try that." And the next one is just as bum as the other one was, too. No, my friends, "If I could get some man or some woman or new conditions"—that isn't what the world needs. Didn't you know that? Somebody said, "I'll tell you, this time we've got to fix it so there'll never be any more war." Well, my poor friend (I started to say "poor sap") hasn't the world cried that many long years! You know, men will not put an end to war in this world, no, they won't. Somebody says, "We must make it so there will be no more poverty." Now I am for the good ideals of those who say, "I wish there were not any poor people." But Jesus said, "The poor you have with you always." I tell you, man needs a remedy. What is wrong with this world, with its modern schools, its modern doctors, its modern hospitals, its modern, law-making, with its modern cooperation, with its modern labor unions? You are not going to remedy it, you will never find enough remedy. Somebody says, "Oh, what we need is a law passed." We keep on having laws passed. Well, I am for the law. I am for laws against sin, and I am for their enforcement, but I am warning you now, brother, laws will never fix what is wrong with this world.

To this man Jesus said, "Do you want to be made whole? Would you like to get up and walk home from here on your own feet and march out and get you a job and take care of your family? Would you like to go home today and take your baby on your lap and jostle him?" — if he had a family. Poor beggar, and sick that he had been for thirty-eight years, maybe he didn't have anybody. Maybe he did not have anyone who would help him or love him or care about him, I don't know. But Jesus said, "Would you like to get well, and be strong like other men, walk like others, work like others, sing like others, go to work and go to church and pray and work—would you like that?—Do you want to be whole? You would like to be sound and well, wouldn't you? What do you say, will you get up and get well?" "Well, if I just had somebody to help me; ah, but I don't have any man to put me into the pool," he said. I won't at this time discuss the story about the angel moving the water. That may have been true, or since it was left out of one of the manuscripts it may have been inserted in others. But it could well have been true. God does do wonderful and merciful things sometimes through angels. I will not here discuss that. But I say to you, my friends, that what man needs is not angels—he needs God! What man needs is not to come by way of angels or to come by way of saints or to come by way of priests or to come by way of sacrifices or to come by way of the communion nor extreme unction. What we need to do is to come to *Jesus Himself*. Jesus said, "I am the way, the truth and the life. No man cometh to the Father but by me." "What the world needs is Jesus, just a glimpse of Him." We need Jesus!

So this fellow says, "If I just had somebody to help me." Jesus turned to him and said, "Listen!" He said, "get up and roll up this bed, put it on your shoulder, walk on home!" And the marvel is, the man did it. The marvel is, he just got up and went home! He hadn't walked for thirty-eight years, and yet he looked into that tender face—maybe he had heard something about Jesus, maybe the Holy Spirit simply put faith in his heart. I don't know how he knew it, I don't know what made faith in his heart, I don't know how, but suddenly there poured onto his heart such a faith that those feet that

had never put themselves squarely on the ground, that had never lifted his weight for thirty-eight years were used and he stood up! I don't know why, but suddenly there was faith in his heart and he said, "All right, I'll do it!" And he got up and rolled up his bed and put it on his shoulder and beat it home! I tell you, that is wonderful, isn't it? It is marvelous just to have the faith. Do you know what faith is? Faith, after all, is not feeling. Some people have an idea, "Oh, if I could just feel more faith." Faith is not for feeling, anyway. Faith is for getting up on your feet. This man did it. He just got right up from there.

You talk about faith — you know, by faith Abel *did* something—he offered a sacrifice. By faith Abraham *did* something—he went into the land God told him to go into; he didn't know where he was going. By faith Noah built an ark out yonder on dry land. Of all the foolish stunts you ever saw! Was that not the silliest thing you ever saw, to build a great big old ocean-liner boat, there on the mountain top? Wasn't that a joke? Yes, it was to everybody for a hundred and twenty years or so. But then when God sent the flood, she floated off and it wasn't a joke any more. That was faith by which Noah built the ark.

Here is some one saying, "Get up and walk."

He didn't even know how to walk when he heard Jesus saying, "Get up from here and walk." But when Jesus said, "Get up and do it!" he just got up and rolled up his bed and went. That is like it was with Peter. Simon Peter said, "Lord, Jesus, it sure looks good walking out there on the water. Boy, I'd love to do that!" Jesus said, "Get out and come, then. Just step over the edge and out you come." And old Simon Peter got out. I have heard a lot of people make fun of Peter. They say, "What in the world did he want to walk on the water for?" Well, I don't know, but if Jesus wanted to walk on the water, I would want to, too, wouldn't you? That's all right. So Jesus said, "Just climb out and come on. Walk to Me, right here." And so old Peter climbed out. A lot of you people make fun of Peter and say he did not have much faith. Well, he had enough faith to get out on the water, and that is more than a lot of you would do! And so this fellow here, he just jumped to his feet and rolled up his bed and put it on his back and here he went home. He got it, he got it!

### Will You Be Saved Today?

And now I want you to notice that question the Saviour asked. He said, "Wilt thou be made whole?" There are two elements in that question. One is, do you want to?—the desire. He said, "Do you want to?" I say to any man here—there is some man here who is a drunkard, some man here who is a slave to a foul and dirty mind, somebody here who is a slave, it may be, to a temper, a violent temper and a blaspheming tongue, somebody is here today whose home is about broken, somebody here whose life is all a wreck because of your sin. Well, would you like to be sound and well, be right with God, have peace in your heart today—would you? Would you like to be free from the plaguing and distressing sin that has enslaved you these years? Would you? All right, do you want to be? That is the first thing. "Wilt thou be made whole?"

And the second point is this: why don't you just decide to be? There is decision as well as desire. Jesus said, "Will you get up and walk? Will you be made whole?" Finally the lame man said, "I will. I will do it, right now." And up he went. I wonder, today will you say, "I will be saved this day." "Oh," you say, "Brother Rice, that isn't for me to say!" But it is! It is! It is for you to say. God has already said: "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish." God has already voted on that business. God has already acted on that.

Well, somebody says, "How do I know Jesus will take me?" Well, you've got His word. Jesus said Himself on that matter, "Come unto me, all ye that labor and are heavy laden, I will give you rest." He said, "Learn of me, for I am meek and lowly of heart and ye shall find rest for your soul. My

yoke is easy, my burden is light." He said, "Him that cometh unto me, I will in no wise cast out." So why don't you say, "Jesus says, 'Come,' God says, 'Come,' so I'll do it."

Will you be made whole? That doesn't mean only do you *want* to be; but, do you *decide* to be? Will you *decide* to be? I would be like that prodigal boy who sat out there in the hog pen, and his mind wandered back home. There comes a time, I guess, when every man who ever lived, who goes on in sin, and after the wine and the women and the song road turns out to be a bitter thorny path, and after a while he gets to where all his castles fall about his head, and all the dreams he has dreamed and planned for are gone. He is like the prodigal boy that went into a far country and wasted his substance with harlots. His money was soon gone, and his friends were gone, too, then. You have lots of friends, sure, you drinking crowd, you poker-playing, race-playing folks, you have lots of friends, sure you have. As long as your money lasts, as long as you can honk the horn and you have a good car with good tires, why lots of people will be glad to get in and ride with you. As long as you can take them to the night clubs and pay the bill, you will have lots of friends. Sure! But just as surely as the poor prodigal son who ran away from home, when his money played out, came to the end of the road in a hog pen, when he didn't have anything to eat, began to think about home, so you will think about God one day. You will think about a mother who prayed. You will think maybe about the family altar you had, and maybe about the little Sunday School you attended. You will remember that you will have to die. And that prodigal boy came to himself and he said, "Back home even the hired men have plenty to eat, and here I am just dying with hunger, I perish with hunger." He said, "I know what I'm going to do. I won't waste an hour sleeping. I will arise and go to my father." And he arose and came.

Do you know what you need to do? I ask you the question, "Wilt thou be made whole?" I say, "Will you have it settled?" You say, "Do you mean, can I say so?" That's right! It just waits on your say-so. You say, "Brother Rice, you mean if I say the word right now, I am God's child now?" That's right. Everything's all ready, and the table is spread, and you are invited to sit down at the welcome banquet table. Jesus has His arms all open. Today peace and forgiveness can be yours. I mean that though your sins are as high as the highest mountain of the Himalayas, why God today will cover them and blot them out. I mean though they are deep as the pit of Hell today the Lord will forgive them and will mark them out of His memory forever and will cast them away from His face! I say you can look to God today for God's part is all ready, and Jesus' part is all ready. "Wilt thou be made whole?" Have you decided? Do you choose it? Do you settle it? If you do, you can say, "I will, by God's grace I will."

You stand before a preacher and the preacher says, "Do you take this woman to be your lawfully wedded wife?" "I do." Or, the doctor says, "Well, old boy, you are in pretty bad shape. You need an operation. Will you risk me?" "I will. I will." And Jesus comes and says, "You are a poor lost sinner, and you are about to go to Hell. Will you let me be your Saviour?" You say, "I will, Lord Jesus, I will."

Will you be made whole? If you will, then I would say today, "I will arise in my rags and in my impotence, with no power of my own." "As many as received Him, to them gave he power to become the sons of God." When you receive Jesus, then the power is yours. That man could never walk until he looked in the face of Jesus. When Jesus says, "Get up!" you can get up. When Jesus says "Arise and take up your bed," you never need to be a beggar and a tramp and a cripple any more. In your heart, I mean, and in sin. You can today look into the face of God and say, "Lord, I will. I will. I will." And today you will be God's child, and your sins will all be forgiven, and blotted out. Oh, today every one who is troubled, just look up in God's face and say, "I will."

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